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БЕЛАРУСКАЯ МОЛАДЗЬ

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Weeds That Beautify the Earth
painting by Halina Rusak

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TWO WAY VERBAL STREET

The power of the news media today, as in the past, has had an overturning impact on its recipients. A slight alteration of the truth which is blown out of proportion by a biased media can be irreparable.

A close group of newspaper, radio and television executives have the power to select and present to the reading and listening public the news that they see "favorable". This tool of the media can be reflected in America's past experiences — the writings of Thomas Paine strongly influencing the American Revolution and the movement of the "literature of exposure" prior to World War I, bringing on social and political reform, also, newspaper involvement in coaxing the United States into the First World War, and during the 1920's and 1930's, the media helping protect the poor deprived worker from exploitation by big business.

Today it is evident that the news is being slanted and the Presidency is the victim — ultimately, America is the victim. This prejudice on the part of the media is not conducive to a healthy American society. After all, this illness is prevalent in the Soviet Union, which is why doses of truth are sent through Radio Liberty and Radio Free Europe.

Looking toward our own media, *Byelorussian Youth*, as a growing model of news exchange, one should be aroused by its contents. If, however, the philosophy of this periodical does not suit your idea of its purpose for the Byelorussian youth, we would like to hear from you. The intrinsic idea of this periodical is to communicate, in English, with young people of Byelorussian descent. Communicating is a "two way verbal street", something Byelorussians do not have behind the iron curtain, something the American media is exploiting, but something which *Byelorussian Youth* wants to keep flowing by its proper course.

So write a letter or an article about any pertinent idea about Byelorussia or its people— here or there. We welcome comments from all and I am sure the editors will make room to print it in forthcoming issues. The Byelorussian spirit must be kept alive. Spirit, which the Soviets are desperately trying to destroy. They will succeed if you just sit there.

George Kuryllo

THE ROAD TO INDEPENDENCE

In 1795 the lands which had comprised the Grand Duchy of Litva (Byelorussia's historic name) and the Kingdom of Poland were partitioned by Austria, Prussia, and Russia. This tripartition marked the beginning of more than a century of Russian oppression in Byelorussia.

Considering itself to be the "defender of the Eastern Orthodox faith", Moscow liquidated the Byelorussian Uniate (Greek Catholic) Church and subordinated the Byelorussian Autocephalic Orthodox Church to the Russian Orthodox Church. With the closing of seminaries in Byelorussia, the deluge of clergy emanating from the Russian seminaries had begun, and with it the Russification of the Byelorussian people. Thus, in the hands of the tsars the church had become an effective weapon for Russifying the masses.

Having usurped the Byelorussian Church, the tsars proceeded to make inroads on the Byelorussian language and literature. Considering Byelorussian to be nothing more than a "peasants' dialect" with a "distasteful mixture" of Polish, Lithuanian and Russian, the tsars made Russian the official language of Byelorussia. The term "Byelorussia" was outlawed, and Byelorussia simply became known as the "Northwest Region".

When there became a revived interest in the "Golden Age" of Byelorussian literature (XVI century) among Byelorussian intellectuals, Russia looked upon the renewed interest in Byelorussian literature with askance, knowing that such interest would not be beneficial to its plans of Russification.

Dunin-Marcinkievich embarrassed the Russians in 1859 when he translated the Polish literary work *Pan Tadeusz* into Byelorussian, thereby demonstrating that a "peasants' dialect" was capable of fully reproducing even the greatest literary works of the time. Their thesis proven false, the Russians quickly countered by confiscating the work which had caused so much embarrassment to them.

The Byelorussian populace was not standing idly by while their Russian masters were imposing the tsar's wishes on the people, for in 1863 Kastus Kalinouski led the largest uprising of the century against Russian rule. Though Kalinouski had died on the gallows at the age of twenty-six for his part in the uprising, the principles which he had died for continued to live on in the hearts of his countrymen. In his famous "Letter from Beneath the Gallows" written shortly before his death, he wrote the Byelorussian people "that only then will you live in happiness when a Russian no longer rules over you."

The struggle continued on after Kalinouski's death in the form of cultural nationalism, for the people had become even more determined to preserve their heritage. At the forefront of this movement was Franci-

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MIENSK

The city of Miensk, present day capital of the Byelorussian Soviet Socialist Republic, is one of the oldest cities of Byelorussia. In 1067, Miensk was mentioned for the first time in historical documents, making it over 900 years old.

The oldest Byelorussian cities were first written about from the 9th to 11th centuries. These include Polacak in 862, Smalensk in 863, Turau in 980, Viciebsk in 1021, and Pinsk in 1097. The following Byelorussian cities were first mentioned in historical writings from the 12th and 13th centuries: Slucak and Navahradak in 1116, Kleck and Barysau in 1127, Homiel (Gomel) in 1142, Mazyr in 1155, Niasviz in 1223, and Slonim in 1251, as well as many others. The history of Vilna, the capital of the united Byelorussian state — The Grand Duchy of Litva, begins in 1323, when Grand Duke Hedymin moved the capital of the state from Navahradak to Vilna.

The question now arises, where did the name Miensk come from? The answer is not known for certain, but there are two possible explanations. One is based on the popular Byelorussian legend about a giant and sorcerer called Mianiesk. On the shores of the River Svislach, according to the legend, Mianiesk built a thick wall of mighty timber and constructed a powerful mill with seven giant wheels, second to none in the whole world. It was not grain that Mianiesk was grinding into flour, but rocks and stones. The legend further says that at nights he would race on his fairy mill with his horde of brave warriors across the land and protect those who lived along the Svislach River.

Or could the name come from the fact that the city of Miensk was built on the spot where important historical trade routes met? Here the merchants exchanged salt for woolen cloth, marten and sable skins for tar and lead, and bleached linen for overseas wines. The settlement was called Miensk, from the Byelorussian word "mianiač" which in English means to exchange.

From its very beginning, Miensk developed as a commercial and trade center. Located at the crossroads of important trade routes, which connected the Black Sea with the Baltic and the Byelorussian territories with the West, Miensk grew and prospered. At the beginning of the 12th century, Miensk became the capital of the Principality of Miensk. Its ruler was Prince Hleb Usiaslavavich, the son of the mighty Polacak Duke Usiaslau, also called the Great and known by the people as the Wizard. Miensk did not become the capital nor the cultural center of Byelorussia until the end of World War I. During the Middle Ages and until 13th century, Polacak was such a center. The Grand Principality of Polacak was at that time the most powerful of all the Byelorussian dukedoms. It also had under its control other Byelorussian cities, among which was the Dukedom of Miensk. During the period of the Grand Duchy of Litva, the capital was Vilna. After the annexation of the country, at the end of the 18th century, into Tsarist Russia and the



Orthodox cathedral in Miensk which was destroyed by the Bolsheviks.

conversion of the Byelorussian state into a minor province of the Russian Empire, Vilna continued to be the cultural center of Byelorussia.

During the last phases of the First World War and right afterwards, Miensk, for the first time in our history, emerged as the capital of Byelorussia. It was in Miensk, in December 1917, that the All-Byelorussian Congress convened and established the Byelorussian National Republic (BNR). On March 25, 1918 this Congress proclaimed the BNR a free and independent nation. Miensk was the site of the Rada (Council) and the government of the Byelorussian National Republic until it was forced to escape from the invading Russian Red Army and go into exile after the occupation of Miensk. Bolshevik Russia, after crushing the newly formed independent Byelorussian

republic, replaced it on January 1, 1919 with a puppet state — the Byelorussian Soviet Socialist Republic, the capital of which became Miensk. In the 1930's, the Bolsheviks forbade the calling of this Byelorussian city by its proper name — Miensk, and changed it to the Russian — Minsk.

During the Second World War, Miensk was completely destroyed. However, due to the strength and perseverance of its citizens, the city was rebuilt and its population grew very rapidly. In 1939, the population of Miensk was 237,000. By the end of 1959 it had already reached a half million, and last year Miensk became a million population city. Today it is considered one of the most beautiful cities of the Soviet Union.

Raisa Stankievic

Remarks on the Text Below

The text is an excerpt from the first chronicle about Miensk dated 1067 in which the city is referred to as Mianiesk. In order to stop the expansion of the powerful Polacak Duke Usiaslau, the Wizard who in 1066 destroyed Novgorod, the three sons of the Kievan Duke Yaroslau attacked and destroyed Miensk. Usiaslau who was taken by surprise, caught up with them at the River Niamiha. A bloody battle took place and even though the Kievan dukes were victorious, Usiaslau escaped and they retreated to their own territory.

В лѣ҃ ҂г҃·ф҃·о҃е:— Ꙁаратиса[43] Всеславъ сн҃ъ 1067
Брачиславль Полочьскѣ[44]· и[18] заꙗ Новъгородъ·
Ꙗрославичи же трие· Изаславъ· Ст҃ославъ·
Всеволодъ· совокупивше вои идоша на Всеслава·
зимѣ сущи велицѣ· и[18] придоша ко Мѣньску· и
Мѣнане затворишаса в градѣ· си же бра҃ꙗ
взаша Мѣнескъ [и][1] исѣкоша мужѣ· а женъı
и дѣти вдаша на щиты[45] и поидоша к Немизѣ·
и Всеславъ поиде противу· и совокупишаса ѡбои
на Немизѣ· мц҃а· марта· въ ·г҃·[46] дн҃ь· И баше ||
л. 56 об. **снѣгъ великъ· [и][1] поидоша противу собѣ· и**
б҃ы сѣча зла и мнози падоша· и ѡдолѣша·
Изаславъ· Ст҃ославъ· Всеволодъ· Всеславъ же
бежа[1]·

У даўным Менску рэчка працякала
Вакол байніц апаленых і сьцен.
Ад стрэл гарачых рэчка высыхала
І ад кастроў няпрошаных гасьцей.

Ішлі вякі грымотнаю хадою.
Няма Нямігі грозных берагоў, —
І ўсё-ж ніхто Мянеска не адолеў,
Не паспытаў ягоных пірагоў.

І сяньня госьці не праходзяць міма.
Выносіць стольны горад каравай...
Жывуць крыніцы, што піла Няміга,
Жыве дзяржаўны старажытны
край.

Сяргей Панізьнік

БАЛЯДА ПРА МЯНЕСКА

Не пайду я да Менска
ад шляху Віленска;
а пайду па шляху Віленскім,
спаткаюся зь Мянескам
(Старая прыказка)

Сьсівеў маркотны сын — палын
На ўсіх шляхох расстайных.
Над Сьвіслаччу грукоча млын,
Аж берагі хістае.

Сем грозных колаў у млыне
(Хоць трохі сьцішыў гул-бы!),
Каменьняў поле заглыне —
Намеле пытлю гурбы.

Млынар сатрэ таропка пот.
У печы на валокі
З усходу да заходу под,
Чалесьнік — пад аблокі.

І цеста — за гарой гара —
Займае кут пачэсны.
Гарыць вячэрняя зара,
Хлеб на лістох пячэцца.

З ног валіць дужы хлебны пах,
З гаёў убор зрывае.
Ды чужаком не па зубах
Паўшар'і караваяў.

Млынар — асілак і вядзьмар,
Дыхне — шумяць прысады.
Ён ліўні і грымоты з хмар
Маланкай выкрасае.

Разлогі цемра захлыне,
Сьцішэе над барамі —
Мянеск імчышчца на млыне,
Дружыну набірае.

А трэба, каб дружына
Із славаю дружыла,
Каб воляй даражыла
Мянескава дружына!..

На рэках чуюць асначы
Каменных колаў скрогат.
З-за сьцен каменных уначы
Грыміць каменны рогат.

Трымаюцца музыкі ледзь,
Із зморай — сорам знацца!
Прыемна музыцы шалець,
А песьням — захлынацца.

Стагні, каменьне, ў забыцьці
Падлогаю няроўнай.
Млынар з русалкай скача
ці
З чароўнай млынароўнай!

Чакайце, рымар і ганчар,
Каменяром — павага!
Б'е ў берагі каменных чар
З мукі каменнай брага.

. . . Ідуць гады. Мянеска ў твар
Ніхто ня можа ўбачыць.
....
Але аднойчы зьнік млынар,
Засумаваў, няйначай.

Куды, ў які падаўся бок,
Пра гэта хіба скажа
Ярыла, ўсемагутны бог,
Ды ноч чарней ад сажы.

. . . Нудліва Сьвіслачы ў трысьці,
Русалкам проста гора.
На сонца гледзячы, расьці
Пачаў вясёлы горад.

Сінеліся вачэй ільны,
Зьвінелі слоў крыніцы.
Запас Мянескаў — валуны
Пайшлі на камяніцы.

Гарэла ціхая зара
І задыхаўся горан.
Няма Мянеска-млынара —
Назваўся Менскам горад!

Менск гандляваў, мяняў—дармо!
Пястун нябёс і волі,
Ён гордай дзіды на ярмо
Не прамяняў ніколі.

Чужак ад жаху камянеў,
Дарэмна ў дзьверы другаў.
Для ворага рос — Лютагнеў
І Мілагост — для друга.

І плавіліся камяні
У вогнішчах пякельных.
Была хвіліна цішыні —
Давалі слова кельме.
....

Пярун разлогі скалане,
Сьцямнее над барамі,
Не навальніца гэта. Не!
Мянеск імчыцца на млыне —
Дружыну набірае.

Рыгор Барадулін

Некаторыя словы магчыма будуць незразумелыя для нашых маладых чытачоў. Таму прыводзім іхныя тлумачэньні:

Палын — расьліна вельмі горкага смаку.
Пытэль — зьмеленая ў млыне мука.
Таропка — Хутка.
Валока — мера ўжываная да ворнай зямлі.
Под — ніз нутранай часьці печы.
Чалесьнік — задняя часьць прыпечка, злучаная з комінам.
Прысады — рады пасаджаных дрэваў абапал дарогі.
Асначы — плытагоны.
Рымар — рамесьнік, што вырабляе вупраж для коней
Ганчар — рамесьнік, што вырабляе з гліны цырамічны посуд: збаны, гляк, міскі й пад.
Валун — вялізарны камень ледавіковага паходжаньня.
Горан — месца ў кузьні, дзе разьдзьмухваюцца паветрам распаленыя вуглі.
Кельма — лапатка для кладзеньня гліны пры будоўлі.

З НАГОДЫ ДНЯ МАТКІ

ЛІСТ ДА МАЦІ

У дні, калі ня пісалася, ані ня лезла ў галаву, хоць ты вазьмі ды адсячы яе, ні адна больш-менш вартая, сьвежая думка, наш гэрой, стары, славуты пісьменьнік, браўся перабіраць даўнія свае запісы — запакаваныя ў рыжыя кардонныя папкі, старанна перавязаныя шпагатам, яны ляжалі ў яго кабінэце на стэляжах. Там, сярод рукапісаў, былі чарнавікі, пачатыя, але незакончаныя творы, накіды, трапныя назіраньні, а часам і зусім гатовыя апавяданьні, вершы, здаваць у друк якія па нейкіх прычынах пісьменьнік пакуль што не рашаўся. Пераглядаць, чытаць даўнія свае запісы, зробленыя сьпехам, часам на выдраных з блякноту лістках, было прыемна, бо траплялася шмат чаго цікавага, нязвычайнага, такога, да чаго — пісьменьнік гэта адчуваў — цяпер ён нізавошта-б не додумаўся . . .

. . . Чытаючы даўнія свае запісы, пісьменьнік успамінаў і тыя дні, калі яны рабіліся, неяк міжвольна, паступова нават узнаўляўся той ці іншы настрой былых дзён, тая ці іншая падзея ў жыцьці... І пісьменьнік не шкадаваў часу, перабіраў і перабіраў запісы, тым болей, што ў галаве ў яго складваўся паводля сваіх даўніх запісаў плян цікавай кнігі . . .

Так, чытаючы запіс за запісам, перабіраючы папку за папкай, пісьменьнік, нарэшце, дабраўся да тэй папкі, што ляжала на самым сподзе і ў якой — пісьменьнік гэта добра ведаў — былі яго самыя раньнія запісы, запісы тых гадоў, калі ён быў яшчэ малады, нікому невядомы і толькі-толькі пачынаў пісаць. Разьвязаў шпагат, перагарнуў адзін лісток, другі — і раптам рукі ў яго закалаціліся: на вочы трапіў невялікі, вырваны із школьнага сшытка аркушок, сьпісаны не яго сьціслым, прыгожым і трошкі сьпешным, нібыта нэрвовым почыркам, а . . . Не, гэты почырк ён пазнаў-бы, вылучыўбы із соцен, тысяч самых нечаканых почыркаў, бо то быў почырк яго роднай маці, старой, амаль няпісьменнай вясковай жанчыны. „Дарагі сынок, — пісала маці, — я ня ведаю, як і прасіць цябе, каб ты не маўчаў, каб хоць зрэдку прысылаў мне па некалькі слоў пра сябе. Я твая маці і хачу ведаць, што з табою, дзе ты. Некалі ты таксама будзеш стары, будзеш мець дарослых дзяцей, і тады ты, напэўна, сам адчуеш, як пагана гэта, калі ня піша табе той, дзеля каго ты так стараўся, дзеля каго ты толькі й жыў, нічога не шкадаваў. Ня крыўдуй на мяне, сыночак, пішы ўсё, што ў цябе там у горадзе. Калі я чаго і не зразумею, то сэрцам адчую, адрозьню добрае ад дрэннага. Жыць мне асталося нядоўга, старая я зусім,

ані ня здоляю ўжо. Можа калі і захочаш потым ліст напісаць, ды ня будзе каму..."

Далей пісьменьнік ня мог чытаць. Сьцялося сэрца, вочы засланілі сьлёзы. Каб супакоіцца, вярнуць ранейшы настрой, пісьменьнік паволі-паволі падняўся з-за стала, прайшоўся па кабінэце. Яшчэ раз кінуў пагляд на матчын ліст, што невядома як трапіў у папку і таму захаваўся... І ўспомніў маці, няпрыгожую вясковую кабету, якая ніколі не разгінала сьпіны то на сваім, то на калгасным полі і ад таго пад старасьць зусім згарбацела. Успомніў яе рукі, тыя рукі, якія яго абдымалі, якія выводзілі на паперы вось гэтыя каракулі — чорныя, парэпаныя рукі гаротніцы-працаўніцы, з маленькімі, нягнуткімі, кручкаватымі пальцамі. Колькі яны, тыя рукі, перарабілі ўсякай работы — перадаілі кароў, прапалолі град, акапалі бульбы! А яны-ж, тыя рукі, яшчэ і шылі, мылі сабе й яму, сыну, бялізну, яны, тыя рукі, яшчэ і касілі, аралі, мясілі хлеб і штораніцы лупілі бульбу — трэба было сьпехам зварыць на комінку пры лучыне ў чыгунку хоць якое сьнеданьне, каб ён, сын, ня йшоў галодны ў школу... Маці нічога не шкадавала, хацела, каб ён, сын, вучыўся. Думала — можа на старасьць будзе ёй самой лягчэй, будзе ад сына хоць якая помач... Прыгадаў пісьменьнік і тое, як ён, хочучы выбіцца ў людзі паехаў пасьля школы ў горад, паступіў у інстытут, як днямі й начамі сядзеў за сталом і пісаў, крэсьліў, зноў пісаў і зноў крэсьліў, аж пакуль ад аднаго толькі выгляду чыстай паперы не пачынала цягнуць на ваніты... Ён жыў тады ўпрогаладзь на прыватнай кватэры, у маленькім пакойчыку. Дзе там было помніць пра маці, якая, каб і хацела, нічым не магла памагчы сыну, дзе там было пісаць ёй лісты! Яна і памерла, небарака, так і не дачакаўшыся ад яго хоць-бы аднаго доўгага падрабязнага ліста...

Пісьменьнік прыгадаў усё гэта й раптам — як гэта здаралася ўжо неаднойчы — кінуўся да стала. Схапіў шыракаватую ручку і пачаў сьпешна-сьпешна пісаць. Ён аж калаціўся ўвесь ад неспадзяванага ўзрушэньня й таго пачуцьця, што так нечакана ахапіла, запаланіла яго. Пісьменьнік пісаў, пісаў ліст да сваёй роднай мамы, якой ня было ўжо год, мусіць, дваццаць на сьвеце і якая жыла ў сыновых думках, у сыновым сэрцы...

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Той ліст да маці, як толькі ён быў надрукаваны, крытыкі ў вадзін голас назвалі шэдэўрам, лепшым творам старога славутага майстра. За кароткі час ліст быў перакладзены амаль на ўсе эўрапейскія мовы. Яго чыталі, ім захапляліся, радаваліся, плакалі...

Ня чытала таго ліста толькі маці пісьменьніка, тая, што дала яму жыцьцё і якая хацела атрымаць ад сына хоць якую вестачку...

Барыс Сачанка

THE LAND OF POLACAK

Trade and Commerce

The main reason why the Principality of Polacak was such a powerful state from the 9th century on is that it was located on the territory of the watershed of two important rivers and their many contributors — the Western Dzvina flowing upstream from the northwest to the east and the Dniapro flowing downstream to the south. This water route, known historically as the route "from Scandinavia to Greece", passed through the land of Polacak from the banks of the Western Dzvina to the contributor rivers of the Dniapro — Berezina, Swislach, Pzich, Usviechy and Ula — to the Dniapro River. This route linked Polacak with Byzantium, the Arabic Middle East and the southern Slavic tribes. In the north it connected Polacak with the Baltic and Scandinavian countries.

The second important route stretched from the Nioman to the Dniapro Rivers, crossing the land of Polacak from west to east. This waterway connected the major cities of the land of Polacak, such as Swislach, Barysau, Lahoisk, Izeslaue and Miensk. The third water route linked the western Dzvina with Pskou by way of the Vialikaya River.

All the territory near these watersheds was very densely populated. This is evidenced by the old grave mounds (kurhany) found in those areas.

The geographic location of these waterways provided and stimulated economic growth as well as a single administration in Polacak. Polacak became prosperous and also developed as a cultural center in Eastern Europe at that time.

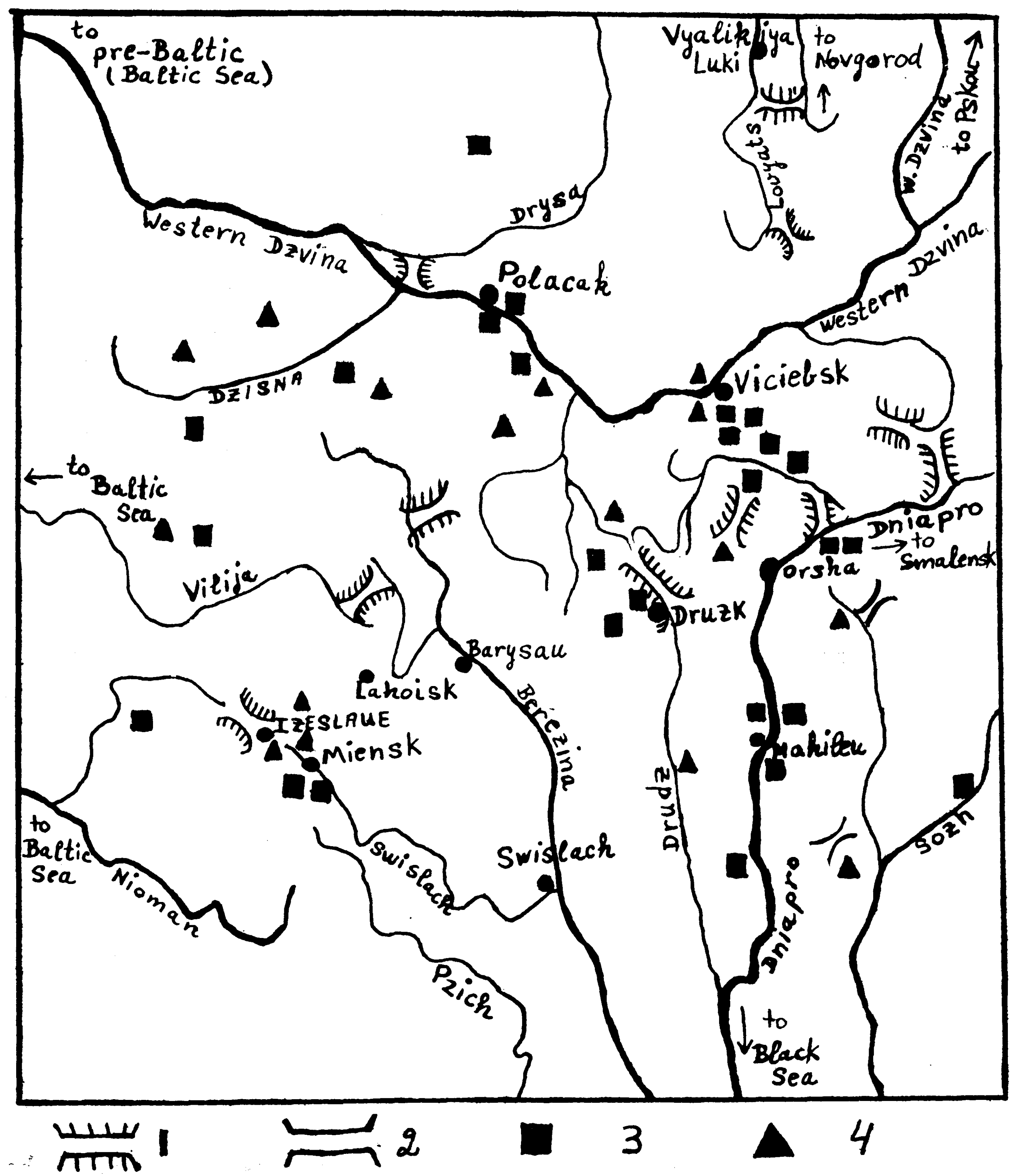
On all these rivers, from the Black Sea to the Baltic, countless vessels and barges passed, filled with goods. Reminders of these movements have remained in the form of various sunken or buried coins, which archeologists are bringing to light.

At that time there were no canals connecting the adjacent rivers. Therefore, vessels and barges, as well as the unloaded goods, had to be pulled across at the most suitable dry spots to the next riverbed. These crossover points (waloki, from the word walachy — pull, drag) became very busy places where trade and life flourished. These spots became centers of great opportunity to earn money, since labor was needed to transfer the goods and pull the vessels across. The people (walachanie — draggers) who lived there were already at that time professional movers. They were well-equipped with all the the necessary machinery for lifting and pulling heavy objects, levers, and horses with suitable carts.

It very often happened that the foreign merchants had to wait their turns to be pulled across. Trade began on those spots, and many friendly and quarrelsome deals were made. These crossover points also provided numerous occasions for the local people to talk to foreigners and listen to their languages.

The transition tax collector, an official clerk of the governing Polacak duke, also lived at the waloki (pulling places). He collected dues for the passage across the territory of the ruling duke. Many of the names of villages and towns located at these crossover points still remain, such as Walok or Zawalocha.

Many of these areas have not, as yet, been properly excavated and studied. Surely in the future they will reveal some new and valuable facts



1 — Waloki — Drag over places; 2 — Assumed waloki; 3 — Areas of excavated Arabic, Byzantine and Western European coins; 4 — Areas where only Arabic and Byzantine coins were found.
The map was taken from L. Alexeeff's book The Land of Polacak.

and information. Research and studies already show that a large number of silver and gold Arabic coins (dinars) had found their way to the land of Polacak during the 9th century. W. Janin disputed this after excavating these type of coins along the Volga and Aka Rivers much earlier than those in Polacak. Therefore, Janin and others concluded that the territory of Byelorussia had no Arabic coins from the 9th century, and as Janin stated, these areas "cannot be considered progressive". In 1949 these coins were indeed found between the Western Dzvina and the Dniapro Rivers, and also in the vicinity of Lake Plisa and on the banks of Lake Narach. In 1965 coins were also found in the area of Viciebsk by W. Rabcevich.

In order to justify Janin's statement, some scientists assumed that these coins came to the territory of Polacak by way of Smalensk. This proved to be ridiculous since this type of coin has never been found in the territory of Smalensk.

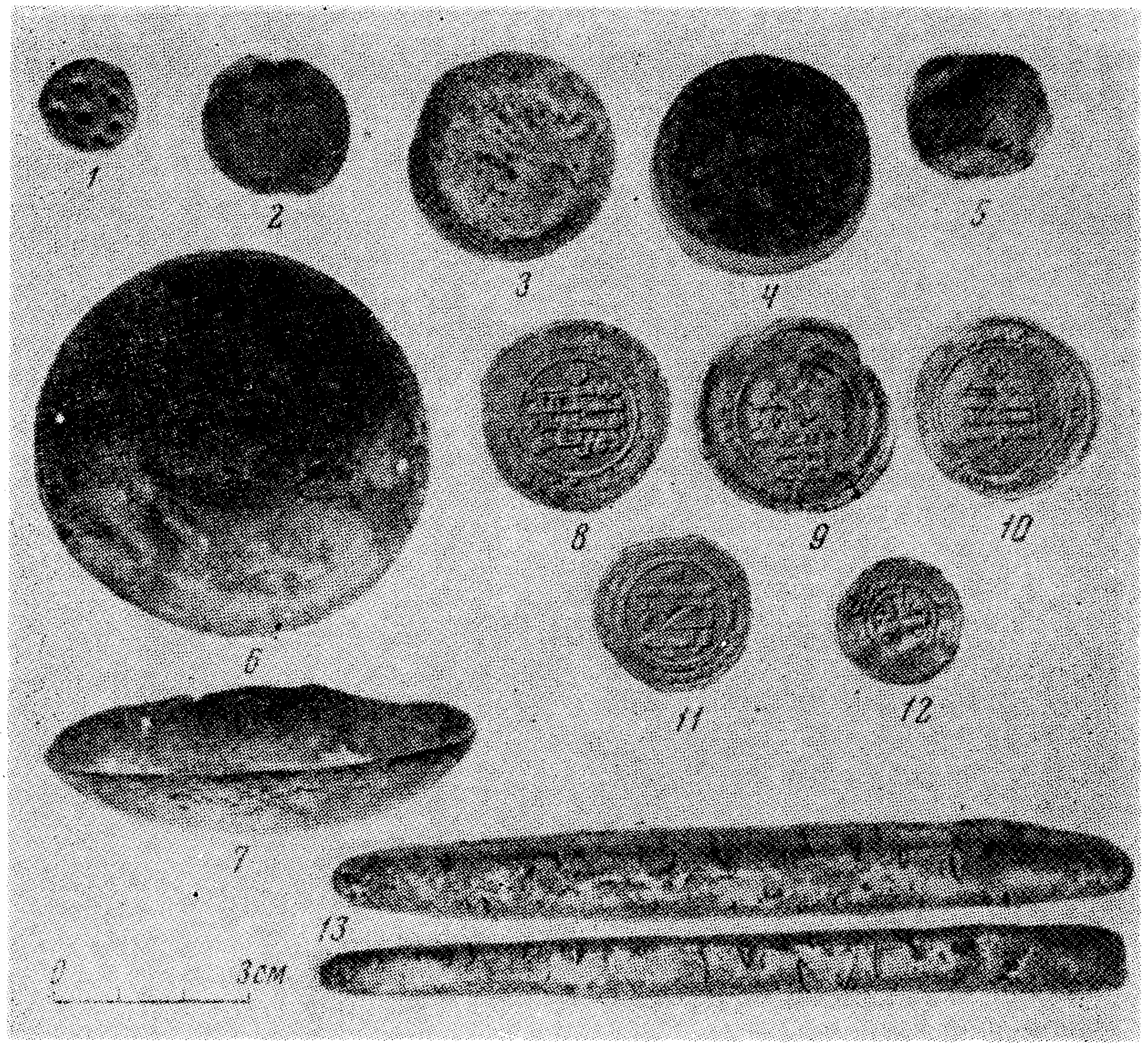
In addition to the Arabic coins, Roman and later Western European cut coins have been found. Coins of Novgorod called hryuni have also been discovered. Hryuni were cast from a mixture of silver and gold in the form of small sticks which weighed about 200 grams. Due to their abundance, Arabic coins were not only used in trade, but as raw material in the production of jewelry.

An example of how wealthy the rulers of Polacak were is the gift of the Duke of Miensk, Hleb, who was a son of the Polacak Duke Usiaslau, to the Kiev-Piecharski Monastery. In his will he donated 600 hryuni of silver and 50 hryuni of gold. His wife donated 100 hryuni of silver and 50 of gold. Together the monastery received more than 140 kilograms of silver and 20 kilograms of gold.

The coins of Novgorod, the hryuni, were also used in Polacak itself; however, Polacak later began using its own hryuni, which were smaller, called half-hryuni, and made from about 100 grams of silver or gold. The Polacak hryuni were first discovered by L. Alexeef in his excavations near Druzk.

The early developing economy of the land of Polacak used the so-called Northern System of monetary units. The monetary units of the Southern System, such as the Kievan hryuni, were not found in Polacak at any time.

The famous route "from Scandinavia to Greece" was of great importance to the Scandinavian countries in case of natural disasters or famines. During those times, the more adventurous people would sail from the Baltic to the Western Dzvina on their vessels in search of food. One such adventurer was Rohnar Lodboke, who by way of the Western Dzvina and down the Dniapro Rivers sailed to the Black Sea and arrived in Paris in 845. He described this voyage in his writings. Saint Thorwald, the hero of Icelandic saga, migrated to Polacak in the 10th century, where



1, 3, 5, — Weights; 2 — Seal; 6, 7 — Scale plates; 8-11 — Arabic coins; 12 — Byzantine coins; 13 — Silver hryuni from Polacak.

he lived, died and was buried. There are numerous accounts in chronicles of such migrations from the Scandinavian countries.

In the beginning, the primary concern of the land of Polacak was trade with other nations. The Polacak merchants exported mainly animal furs and skins, wax for candles, and honey. Because of this trade, Riga became the only exporter of wax for Western Europe. All of the wax came from Polacak and Smalensk. From the East the Polacak merchants imported mostly beautification objects. As time passed, trade relations were also established with Kiev. The trading was done at special centers (palaces), such as the one established by the Polacak Duke Brachislau in Kiev and other such centers of the Polacak merchants. The land of Polacak became the intermediary in trade between Kiev and other countries. Trade with Western Europe became more active after the closing of the trade routes to the Arabic countries by the Polovtzes in the 11th century. Trade with the pre-Baltic countries was very active, and because of that one can find many Byelorussian trading words in the Latvian language. Amber was the main import from the pre-Baltic countries.

The increased trade with other nations was responsible for the development of trade inside the land of Polacak. As trade progressed, there were more goods from local artisans and craftsmen available for commerce. At the same time, they began building overland roads, the remainders of which have been studied and their directions reconstructed.

There were several important roads, and they linked Polacak with Riga, Novgorod, Pskou, the pre-Baltic, Viciebsk and Miensk. The road to Riga ran along the banks of the Western Dzvina. This road was used by the dukes of Polacak when they went to collect tribute from the pre-Baltic dukedoms of Hersyke and Kukenois. The road to Viciebsk was used to reach Smalensk. There were also roads that went to the south — to Lahoisk, Miensk and Barysau. Other roads went to Druzk and Orsha. The land of Polacak was connected by a net of roads and to name them all would be too much.

All of these things provided a favorable environment for economical and political development of the state. Due to its location, the land of Polacak was the crossroad between Eastern and Western Europe, the Northern pre-Baltic and the neighboring southern Slavic dukedoms, and especially between Scandinavia, Greece and the Arabic East. It is not surprising that the neighboring dukedoms were jealous of the prosperous and powerful Polacak, leading to many conflicts and wars.

Raisa Stankievic

THE TEN BEST ATHLETES OF 1973

At the end of each year the Federation of Sportswriters and the editorial board of the newspaper *Sports of Byelorussia* select the ten best athletes of the Byelorussian Soviet Socialist Republic. The sportsmen are chosen according to their performances during the year in international competitions. The list of athletes for 1973 was taken from the newspaper *Voice of the Homeland*, No. 2, January 1974.

The best athlete of Byelorussia in 1973 was Alexander KYADZYARAU. He is the holder of three gold medals for shooting in world competition. The others on the list are: Alexander HAZAU, also an international shooting champion; Michael ZHALABOUSKI, a record holder for the 5000 meter run and a participant in the World University Games; Victor SIDZYAK, named the best fencer of 1973 by the International Fencing Federation; Olga KORBUT, a champion in gymnastics at the World University Games and a silver medalist in the European Cup com-

ART REVIEW

The Soho 20 art gallery in New York presented a one woman exhibition by Halina Rusak, February 23rd — March 20th, 1974. Opening day was pleasantly overcrowded with art lovers, a large number of whom were Byelorussians. This is the best Halina Rusak has done so far. The exhibition shows that she is more self-assured, more dynamic and more self-defined. Previously, her paintings were less precise in form and style and an uncertainty dominated them. Now, Rusak basically uses primary colors, working in oils and acrylics, using a hard edge technique. This combination of color and technique, though brimming with vitality, becomes at times a little too harsh, too stark and a little too jarring to the eye.

Halina Rusak's best work of the eight displayed is entitled "Sun Dance" (42"x60"). Compositionally it's well-balanced and uncluttered. This particular landscape consists of two poppies, one cornflower, several ears of grain, a sun disc, a blue sky on the distant horizon, and gently rolling hills with their crests bathed by sunlight. It is relatively simple but effective employing, as in all the other canvases, a two-dimensional form.

Halina Rusak's painting which is the most Byelorussian in character is "Cornflower Lore" (42"x42"); it is the only painting with a red background. This predominant red color evokes a beautiful, optimistic, positive, warm tone for the floral forms dancing in the foreground. I only wish the floral design had been less frenzied.

Though Halina Rusak credits her inspiration to her Byelorussian heritage, curiously enough I do not find her style sentimental or flowing with wistful nostalgia. Halina Rusak who uses the cornflower motif quite frequently quotes a beautiful passage by Maksim Bahdanovich, explaining the essence of the cornflower, which is a weed, and also reflecting Rusak's own philosophy, which she attempted to express in her art:

"Therefore I say unto ye: good it is to be as the ears of grain, but happier the man to whom it shall be granted to be as the cornflower. For what shall it profit the ripe ears, when there are no cornflowers?"

Jaraslava Tumash

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petition; Vasil SULZHYN, winner of the European championship in free-style wrestling and also a gold medal winner at the World University Games; Uladzimer ZUBKOU and Leanid LIEBERMAN, world champions in classical wrestling; Michael KHAKHOL, international champion in two-man canoe; and Halina LOHVINAVA, a world champion in gymnastics. In addition, both Sidzyak and Korbut were gold medalists at the 1972 Olympics in Munchen.

BYELORUSSIAN YOUTH ACTIVITY



Girls from the Cleveland folk dancing group are clapping while the boys are doing a figure from Kryzachok.

On February 23, 1974 the New Jersey Branch of BAYO together with the Byelorussian Youth of South River sponsored a volleyball tournament and a dinner-dance, which was held at the Byelorussian-American Community Center in South River, New Jersey. Teams from Cleveland, New Brunswick, New York, and South River participated in the tournament at the South River Junior High School gymnasium. The Clevelanders came in second, while South River's well-known volleyball team Nioman received the first place trophy at Saturday evening's dance, which was attended by youth from New Jersey, New York, Ohio, and Canada.

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On March 9 and 10, 1974 the BAYO New York Branch ski fans spent another weekend at Hunter Mountain in upstate New York.

On March 24, 1974 Byelorussians from New York, New Jersey, and Connecticut gathered at the Biltmore Hotel in New York City to commemorate the 56th Anniversary of the Proclamation of Byelorussian Independence.

The Byelorussian-American Youth Organization officially participated with the Byelorussian American Association in the organization of the commemorative program. George Azarko, vice-president of BAYO Headquarters and president of the New Jersey Branch, gave a well-prepared speech which we are printing in this issue. Raisa Stankievic, president of BAYO Headquarters, greeted the audience. Vitaut Tumash, president of the New York Branch, set up a stand where issues of *Byelorussian Youth*, Pahonia decals, and greeting cards could be purchased.

The folk dancing groups of the New Jersey and New York Branches performed four dances: Mikita, Taukachyki, Lavonicha, and Vianochki. Larysa and George Kuryllo sang several duets in both Byelorussian and English. Nina Zaprudnik and Margaret Kazan played a few musical pieces on the piano and violin, respectively.

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On March 24, 1974 the Byelorussian community in Los Angeles, California also commemorated Byelorussian Independence with appropriate activities. The festive program was organized by BAYO's Los Angeles Branch together with other Byelorussian organizations. Members of BAYO read the proclamations, performed several musical numbers, and served refreshments at the end of the official program.

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On March 24, 1974 the Byelorussian community in Toronto, Canada observed Byelorussian Independence Day with appropriate activities.

The celebration was organized by the Byelorussian Canadian Co-ordinating Committee. The Byelorussian Canadian Youth Association is a member of the committee. The BCYA folk dancing group Lavonicha performed two dances, Garland and Lavonicha. Eva Pashkievich recited a poem by Uladzimer Dubouka and the children's dancing group Pierapiolka danced Polka Yanka and Kryzachok.

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On March 31, 1974 the BAYO New York folk dancing group Miacielica performed two folk dances, Bulba and Lavonicha, at the Byelorussian Independence Commemoration which took place at the Byelorussian Orthodox Church in Richmond Hill, New York. Raisa Stankievic recited a poem by Uladzimer Karatkievich, "Byelorussian Song". Vitaut Tumash, with the help of Josef Kozlakowski, set up a BAYO stand where issues of *Byelorussian Youth*, greeting cards, and decals were sold.

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On March 31, 1974 Byelorussians in Cleveland, Ohio commemorated the Proclamation of Byelorussian Independence. As a Cleveland newspaper reporter who attended the festive program observed — it was dominated by youth.



Byelorussian youth at the Byelorussian Independence Day commemoration in Los Angeles.

Andrei Gosciejew, one of the editors of *Byelorussian Youth*, was master of ceremonies and also delivered a good speech. The dancing group of the Cleveland Branch, under the direction of Mary Kovalenko, performed Kryzachok and Lavonicha.

At the end of the program Andrei Gosciejew appealed to the parents to buy and support *Byelorussian Youth* and to the youth to read the periodical as well as contribute their poems and stories for publication.

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On April 21, 1974 the third East European Music and Dance Festival took place at Jersey City State College in New Jersey. Sophia Drozdowski, a member of BAYO and vice-president of the Slavic East European Cultural Club at the college, was one of the co-chairmen of the festival's organizing committee. Her brother, George Drozdowski, was also on the committee.

The Byelorussians were represented by two groups at the festival — the Byelorussian Women's Choir "Kalina" from South River, New Jersey and the New York Folk Dance Group "Miacielica". Kalina, directed by composer Xavery Borisovets, demonstrated its versatility and talent with five beautiful songs. Halina Woroncow accompanied the choir on the piano. Later, Miacielica, an all girls group, danced Bulba and Vianochki.

Both groups received small checks from the Slavic East European Cultural Club as tokens of appreciation for participating in the festival.

CONGRATULATIONS!



Lida Horbik, another top-notch Byelorussian gymnast.

Olga Dubaniewicz and John Dermott, married February 16, 1974 at the Byelorussian Autocephalic Orthodox Church of Our Mary of Zyrovicy in Cleveland, Ohio.

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To Julia Mazura and Frank Seta on their marriage on April 26 ,1974 at the Holy Spirit Byelorussian Autocephalic Orthodox Church in East Detroit, Michigan.

Byelorussian gymnasts performed exceptionally well at the international gymnastics competition which recently took place in Riga, the capital of the Latvian S.S.R. The champion of this competition was 14-year-old Lida Horbik, whose trainer is W. S. Khamutau. The third place was also taken by another Byelorussian gymnast, Ludmila Savina.

DEAR SAM...

My parents are of the good old-fashioned Byelorussian variety, and consequently I am stuck with a very unruly wife who was shipped to me from the old country. I've tried everything, from attempting to get her deported to running away myself, but, alas, all my efforts are in vain. Can you help me?

Signed Hubby in Hades

Dear Hubby in Hades,

May I suggest that you read Shakespeare's The Taming of the Shrew. Seems to me you have the same problem as the hero Petrucio. The play gives a step by step account of how he transforms a fiendish wench into a faithful wife and gentlewoman.

Not only will you be able to pick up a few helpful hints to solving your problem, but you may even get a chuckle out of it, and laughter is the best medicine for any ailment.

I am madly in love with this "hunk" that every other girl on campus is in love with also. He takes me out regularly, but I have been informed through a reliable source that he has a different girl for each day of the week. How can I make him mine full time?

Signed Girl Friday

Dear Girl Friday,

Hypnotize him first chance you get!

FROM OUR MAILBOX

Dear Raisa,

Thank you very much for your letter of February 8, 1974. I am very glad to have received your letter and the copies of *Byelorussian Youth*. As you know, it is difficult to locate materials in the English language regarding Byelorussia — its language, its history, its literature. However, your publication — *Byelorussian Youth* helps introduce many of the aspects of Byelorussian history in English. I am glad that historical essays and reviews are a regular feature in your publication.

My interests in Byelorussian language and history began about three or four years ago. However, it was only about a year ago that I began to locate materials written specifically about Byelorussian history and language or written by Byelorussian sources. Ancestrally, one of my grandfathers was from Grodno province and came here in 1913. Unfortunately he died in 1930 when my mother was only 11 or 12 and so little was handed down to me concerning his family and life back in Byelorussia. There is no Byelorussian community in Northwest Indiana and so the few Byelorussians who settled here were absorbed by other ethnic groups. In my grandfather's case it was a Ukrainian community. The few relatives and friends still living who remember him seem to know very little of his history and simply mention his background as being "White Russian". And because of his early death my mother lost contact with him before she was old enough to take a real interest in his past. She thus grew up in the Ukrainian ways of her mother. She then married a Lithuanian-American and so I grew up in a Lithuanian-American community. The Lithuanian community was very active and so I was taught much about the Lithuanian language, history and stories of their grand dukes and knights.

As I grew older, I developed a real interest in the Lithuanian language and Baltic history. The deeper I ventured into the history of the Grand Duchy of Lithuania the more I became aware of the Byelorussians and Byelorussia. Finding information was not easy. At first I had to rely on Russian histories, and at best they mentioned very little. Lithuanian histories mentioned vastly more, but they concentrated little on the Byelorussian aspects of the Grand Duchy. I think as you do that the clarification and discovery of details in this area of history is exceptionally fascinating.

Unfortunately little Byelorussian history is available in the English language — most of it exists still only in the Byelorussian language. Because of circumstances already mentioned, no knowledge of the Byelorussian language was handed down from my grandfather. And so in attempting to learn this language I am essentially alone and beginning at the ground level. Now in my studies I have learned some Russian and

am relying on the similarities between these languages to help me. However, the two are not that close which necessitates that I have access to a Byelorussian-Russian dictionary. This is not an easy book to find. After a year of searching and writing to many organizations, I have yet to locate one. Not having a dictionary is definitely making my studies difficult. It is ironic that I can locate easily Lithuanian-English and Latvian-English dictionaries, but that I cannot find a Byelorussian dictionary and Byelorussians far outnumber Lithuanians and Latvians together. I do understand how this developed. I only wish that I could gain access to such a dictionary. However, in spite of this obstacle, I am making some limited progress and I intend to continue. I might just mention that I do have Byelorussian grammar books — but it is the vocabulary that is so challenging. When I find a Byelorussian word I do not know I attempt to find that word or a variation of its spelling or pronunciation in a Russian, Ukrainian or Polish dictionary. Similarities among the Slavonic languages make this approach successful in many cases. However, there are also many words, which are unique to Byelorussian and cannot be resolved by this method. Or the similarity is unnoticed by me because of my own limitations. In these cases if I cannot make a "contextual guess" at its meaning, then I cannot determine that word. This is my main frustration in learning Byelorussian. I find Byelorussian interesting and it is rewarding now that I can begin to read some of the Byelorussian historical materials that I've accumulated.

Again, I want to thank you for sending me the issues of *Byelorussian Youth* and for your warm letter.

Sincerely yours,
Thomas E. Petrauskas

На часапіс „Беларуская Моладзь" у касу адміністрацыі паступілі наступныя грашавыя ахвяры: ананімна — 65 дал., П. Кулеш — 20 дал., А. Кадняк — 14.80 дал., Л. Норык — 10 дал., Др. А. Олесюк — 5 дал., А. Маркевіч — 1 дал. Разам — 115.80 дал.

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Рэдакцыйная Калегія
